

POLITICAL AND MORAL ASPECTS OF OHIO.

BEAUFORT, Logan Co., Ohio,
October 24, 1853.

DEAR FRIEND QUINCY:

The election in this State has closed; and in a manner, most discouraging to the friends of union and

freedom. The Democracy has triumphed by a majority of more than sixty thousand votes. Free

So, in many places, has lost in moral reputation a

doomed times more than it has gained in political tri-

umph. Many Whigs have abandoned their own party

and joined the Democrats, before the election, rather than

in all parties, there are always large numbers who have

no real connection any where, nor any attraction, except

towards the strongest; and, besides, the Whig party

weak before to effect any thing, has lost what little

of character it had, by joining its destinies with the

and Free Soilers, even for a single election. And

and in little prospect that it will ever hold up its head

again. The Free Soil party itself is sadly disjunct

again. In late years, the True Democrat, has been

and by one of the Whig papers, and the matrimo-

ny was solemnized one day last week. This has

given great offence to some quarters, as has the

matter of the fusion. Many of the best and truest

of the party have desired to retain, not really an anti-

slavery name, but at least a distinctive character as

an extension of the slave system. But the majority

have, apparently, so far lost all interest in this sub-

ject, as not even to be willing to wear the name of

Free Soilers, and so they have married the Whigs, and

take the name of the *Free Democratic Party*, a new

word of mine now going through the press. I watch

with interest the doings of my old coadjutors, and

never take up a *Liberator* or a *Standard*, containing

accounts of meetings or conventions, without feeling like

taking the next boat for Boston. I am not tired of

England, yet I want to be back in America. Please

remember me most kindly to Parker Pillsbury, Lucy

Stone, the Fosters, and those immediately around you

in the Anti-Slavery Office, and believe me to be

Yours, very truly,

W. WELLS BROWN.

Rev. S. MAY, Jr.

EXTRACT OF A LETTER FROM A. T. FOSS.

MILLVILLE, Oct. 24th, 1853.

DEAR FRIEND MAY:

Last week was unsuccessful and discouraging, espe-

cially in contrast with recent excellent meetings which

I had attended. When I arrived at Mr. Babcock's, at

Sherburne, I found no appointment made for a meeting.

I suggested that they should invite in some of their

neighbors for a friendly chat. They did so, and I

talked with them for about one hour, I hope to some

advantage to the cause. So ended my labor in Sher-

burne.

In Holliston, no appointment was made. The result

was, I had no meeting at Holliston, and had the plea-

sure and expense of a lodging and breakfast at the hotel.

At Southboro', we had a small meeting. They have

a new minister at S., who gives no countenance to anti-

slavery. Friends S. and F. did all they could to get

up a meeting, but they are quite of opinion that the

influence of the young priest will, at least for a time,

render anti-slavery work difficult.

At Blackstone, I spoke yesterday four times, as fol-

lows:—At Millville, in the Methodist house, at 10 1/2

o'clock, to about one hundred persons, who gave me

earnest attention. At East Blackstone, at 2 o'clock, to

a good-sized school-house full of earnest hearers. I

was invited by a number of gentlemen to visit them

again. At four o'clock, I had the Baptist meeting-

house at Waterford village well filled, and had an ex-

cellent meeting. At 6 o'clock, I spoke again at Mill-

ville, in the Methodist house, to a crowded assembly.

During the day, I spoke six hours and a half.

My last lecture at Millville, I learn this morning,

has produced some excitement in the village. The

Methodist Episcopal minister had recently delivered a

sermon, professing against the Fugitive Slave Law, but

really in defence of his church against the charge

of being pro-slavery. I of course chose for my subject

the relation of the M. E. Church to the Slave Power.

I am told the excitement is considerable in the village,

and the anti-slavery folks say it seems like old times.

I have just received a number of pressing invitations

to come again soon. I feel much refreshed in body and

soul this morning.

If there is a personal devil, I have no doubt he re-

joiced over my failures last week; but he got the worst

of it yesterday.

Yours, for God and Humanity,

A. T. FOSS.

THE CHRISTIAN EXAMINER, for November, has

come to hand, with the following attractive table of

EXTRACT OF A LETTER FROM WILLIAM WELLS BROWN.

LONDON, Oct. 8, 1853.

OUR FRIEND BROWN, we hope, will forgive this

publication of a portion of his friendly private letter.

There are very many here who remember him with

great regard, and often inquire about him, to whom

these few lines will be pleasant tidings:—

22 CECIL STREET, STRAND.

My DEAR FRIEND—I cannot think of letting Miss

C. leave England without sending you a few lines,

to acknowledge the receipt of your kind note sent over

in the last anti-slavery box. I must also confess my

negligence in not writing to you often. You and our

mutual friend, Wendell Phillips, are the only persons who

give me information of the doings of my American

friends. Miss Estlin, no doubt, acquainted you long

since of the severe illness of her father; and you will

regret to learn from Miss C. that he is still in a feeble

state.

My daughters are still at school here, the youngest

of whom acts as my amanuensis in conveying these few

sentences to you. Does not she write a good hand?

Isn't she a good girl? I think I have told you before that

they are being trained for teachers. They will soon

have finished their eighteen months in the Training

School, and will leave at Christmas. Craft called to

day to see me, and wished to be kindly remembered to

you. He thinks of setting up a lodging-house in London.

Ellen does not enjoy very good health. I am still

going the rounds, giving lectures on American slavery,

and sometimes on other subjects, to mechanics and

literary institutions. I am now looking over the proof-

sheet of 'Clotel, or the President's Daughter,' a new

work of mine now going through the press. I watch

with interest the doings of my old coadjutors, and

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THE GOSPEL BANNER (Augusta, Me.) affirms positively that there is no truth in the statement, that Rev. Messrs. Streeter and Ellis, of the Hanover street Universalist Society, in this city, have resigned or been requested to resign their pastorate, on account of their favoring the Maine Liquor Law, or for any other cause.

A FREE MAN IN SLAVERY IN CUBA. The HAVANA correspondent of the New York Journal of Commerce says:—

'We have a story in town which has excited a good deal of attention, of a negro that has been kept in bondage as a slave for forty years, who was born in the United States, of free parents, at Charleston, South Carolina. He applied to Col. Wm. H. Robertson, acting Consul, for protection, and his case, which seems well established by the facts related, has been laid before the Captain General, who has promised immediate attention to it, and has informed the Consul that he takes great personal interest in the matter, from the extraordinary narrative, and the consistent determination of the subject, for forty years, to obtain his freedom.'

'What has the Journal of Commerce had to say of the enslavement, in Louisiana, for twelve years, of a native-born New York citizen, Solomon Northup?'

CHEAP STORAGE. A merchant in New York, who encountered a street six weeks with two hundred bales of cotton, was notified, and paid the fine three times. Being asked why he did so, he replied, 'It is cheaper to pay the fine than to pay labor and storage.'

In Boston, the State law allows the removal of all obstacles from the streets by the city officers, and provides that the goods, wares and merchandise removed may be retained till all expenses on them are paid by the owners.

'That New York merchant, compared with some of our Boston ones, was a reasonable man. They use the sidewalks for storage and for packing purposes about fifty-two weeks in each year. What the State law regards as of no importance, so long as we have a city government which nullifies State laws at its pleasure.—M.

THE RELIGION OF PAYING DEBTS. One of our exchanges has the following remarks on this subject:—

'Men may sophisticate as they please; they can never make it right, and all the bankrupt laws in the universe cannot make it right, for them not to pay their debts. There is a sin in this neglect as clear as day, and as degrading a crime as stealing or false swearing. He who violates his promise to pay, or withholds the payment of a debt when it is in his power to do so, is guilty of a sin, and he who feels that the sight of all honest men is a swindler. Religion may be a very comfortable cloak under which to hide, but if religion does not make a man deal justly, it is not worth having.'

'PROTEST IT IF YOU DARE.'—At the late Annual Meeting of the American Board, Dr. Durbin is reported to have described the manner in which the missionary board of the M. E. Church treat the question of funds, in the following language:—

'They do not inquire, he said, what their churches are able or willing to contribute. They simply make an estimate of the amount needed, and then they draw upon the churches, and say to them, "Protest it if you dare."'

'The above was published in *Zion's Herald*, without any disclaimer, save what may be found above. Does that paper assent to this description of the members of the Methodist Episcopal Church?

CONSISTENT.—The *British Banner*, edited by Dr. Campbell, is now as venomous against Teetotalism as it has been for some years against Mr. Garrison and his anti-slavery associates. It denounces temperance meetings as 'irreligious,' 'unscriptural,' and tending to 'infidelity.' This is quite consistent with its course towards the American Anti-Slavery Society and its friends. That is a 'Banner' of bigotry, not of Christianity.—*Pennsylvania Freeman*.

CAN'T ACCOUNT FOR IT.—The *Natchez Mirror* in noticing the fact that Mrs. Stowe makes from fifty to one hundred thousand dollars out of Uncle Tom's Cabin, says: 'Mr. Fletcher has written the ablest, most learned, and critical defence of Slavery which has ever appeared in print, and it will bring the publisher in debt; while the "Key to Uncle Tom's Cabin," which has just arrived, is going off rapidly.'—*Saturday Mirror*.

ANTI-SLAVERY LECTURES BY WILLIAM WELLS BROWN. On Monday evening, August 29th, Mr. Brown addressed a numerous and highly intelligent assembly at the Concord Room, Greenwich, on American slavery. The following evening he lectured at the Institution, at Blackheath; on Wednesday, Sept. 7th, he had a crowded audience at the British School Rooms, Ryegate; on Wednesday, Sept. 23d, at Spittingbourne, and on the following evening at Guild Hall, Canterbury. We rejoice to hear that Mr. Brown has engagements in Essex for some weeks to come. At no time have the public manifested greater desire to receive information on American slavery than at present, and we confidently hope for the coming season will give all the lectures in the field ample opportunities of diffusing all the information they possess.—*London J. S. Advocate*.

'HO! FOR FREEDOM!' Such is the heading of a paragraph in a Detroit paper, which speaks of a cavalcade of twenty slaves passing to the ferry, on their way to their new home, Canada, via the Underground Railroad. What a 'land of the free' this, so celebrated, when in contrast we notice these several escapes from slavery into the dominions of Queen Victoria. The South 'swores terribly' in Washington, before the Congress, that the Union, by securing the return of all the runaway slaves, and yet, for one returned under the law, ten probably since escape where five escaped before. The seal of freedom is extensively taking root, and though the progress is not rapid, another half century will probably expel the return of the border States, Maryland, Virginia, Kentucky, Missouri and Tennessee, will have made provisions for dispensing entirely with slave labor.—*Keene Sentinel*.

'Public attention in England has been considerably occupied by the news of the arrest in the City of London, in Tuesday, of Miss Cunningham, a young Scotch lady, for giving away a Bible and a copy of Bunyan's Pilgrim's Progress, in Italian, to a peasant. The British Minister at Florence, after using every means for the liberation of the lady, was unsuccessful with Grand Duke, and it was only by the intervention of the Emperor of Austria, that she was released. The measure was adopted by the British Government. Deputations on the subject had waited on Lord Clarendon, who declared every effort should be made to release the lady.'

'Miss Cunningham has been released.'

The *Ingraham Testimonial*.—At a meeting of the parties interested, held in the city of New York a few evenings since, the following resolutions were adopted:—On one side is the figure of America, her various designs sent in for the Ingraham Medal, which, having been carefully inspected by the gentlemen present, the choice fell on the one executed by Dr. F. Casati, of Howard street. The following is a description of the drawing:—On one side is the figure of America, her various designs sent in for the Ingraham Medal, which, having been carefully inspected by the gentlemen present, the choice fell on the one executed by Dr. F. Casati, of Howard street. The following is a description of the drawing:—On one side is the figure of America, her various designs sent in for the Ingraham Medal, which, having been carefully inspected by the gentlemen present, the choice fell on the one executed by Dr. F. Casati, of Howard street. 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POETRY.

From the Indiana Free Democrat.

JOHN FREEMAN.

BY ISAAC H. JULIAN.

The base of prejudice, the creed of hate,
Toward a free outcast of our common kind,
Full long had served our 'free and sovereign State,'
Its Press, its Politics, its Priests combined:
In vain did Justice, Mercy, make appeal,—
Men's veins ran gall,—their very hearts were steel.

From the chief ruler to the lowest thing
That sported in official livery,
The heathen journalist, the crowd, would fling
Contempt on Christ, through poor humanity,—
Till Heaven—a talisman to purge our shame—
Won from demonic rage—John Freeman's name.

Freeman in name and fact, and never less!
Well fenced with proofs and friends on every hand,
Yet did oppression bind thee in duress—
Drag like a felon to the judgment stand—
Tear from thy infant's cries, thy wife's embrace,
Only because thou bore a dusky face!

Yes, through long weeks of summer's farthest reign,
And on that boasted Anniversary,
By booming cannon heralded again,
Made loud to Man's Equal Liberty,
The hellish grasp was on thee to torment,
With all the tortures petty fiends invent.

The loathsome drama's o'er—thou'rt free again!
Back, baffled bloodhounds! to your coward lair,
And when old Nick unto 'the hunt of men'
Again shall call you, have a better care,
And scent the footsteps of some hapless night,
Lower, less powerful to prove his right!

O Pleasant Ellington! ravishing old man!
Mild, kind, God-fearing, full of holy zeal!
What pious heart but mourns thy fruitless plan,
But shares the bitter grief thy own must feel,
Finding the Holy Compromise all vain,
And bloodhounds powerless to ally his pain!

Lo, ingrate 'Sam,' from o'er the Canadian line,
Reveals his mocking 'ivory' at thy woes!
And Freeman will not own thy claim 'divine,'
In Sam's behalf to quell thy boom's throes!
While impious, upstart Hoosier spirits glow,
And fain would antedate thy bliss below!

Nor is this all: Shylock shall justice have,
Through righteous law, we trust, in fullest measure!
O pleasant patriarch by Missouri's wave!
Receive a morsel of thy proffered pleasure,—
An added token of thy blissful fate—
Man-hunting in the bonny Hoosier State!

And ye, slay Satan's cheapest, shallowest tools!
Listen and Walpole, John L. Robinson!
Who, scorning John's common ways and rules,
Direct the lowest gulf of shame have won:
Already thunders through your moral gloom
The 'deep damnation' of the time to come!

Yes, ever henceforth through this goodly land,
When honest souls shall travel to portray
The vilest things, in fitting phrase at hand,
Than which no other can the thought convey,
Your simple names' emphatic utterance brief
Shall fill the 'aching void,' and give relief!

John Freeman! hadst thou been a common man
Of thy despised race, all 'friends,' low,
The 'summary' decree had doubtless been
That thou with Pleasant Ellington must go;
And thou, for Sam's default, this day had found
A lash-driven chattel upon Southern ground!

But money was thy friend in hour of need—
Secured that time which thy salvation proved,—
For the great public heart forgot its creed,
And called for justice to a man beloved—
O'erawed the minions of the lower laws,
And left the dragon of his teeth and claws!

Thus art thou doubly blest! thyself art free
Through the position which thy efforts won,
While Truth and Justice, triumphing with thee,
May likelier to the lowlier ones be done:
'John the Forerunner' we may gladly trace
Of better days to his much injured race.

Health to thy many friends! and may their zeal
In thy behalf be to thy fellows given!
And may all learn, at length, the common weal
Rests not on laws defining highest Heaven,—
May day, full-orbed, the rising dawn succeed,
Till Indiana shall be free indeed!

Name of good omen—Freeman! may it be
Not to thyself nor to thy race alone!
But through the land may Christian Liberty
Spring up, the Future bless, the Past alone—
Omnipotent to sever every chain,—
Thus may thy cruel wrongs be not in vain!

The leading circumstances in the Freeman case are too fresh in public remembrance to need recurring to at the present time. Ellington is a member, if not a minister, of the Methodist Episcopal Church South. By a Western letter to the Hartford Republican, he is reported as passing for a minister on the steamboat on his way to Indiana, and in that capacity as rebuking an ex-Southerner for profane swearing. 'Sam' is the genuine fugitive from Ellington, found and recognized as such in Canada. Suit has been commenced by Freeman against Ellington. Liston and Walpole were the claimant's attorneys, and let themselves 'with alacrity' to his efforts to enslave a freeman, as long as there was any hope of success. John L. Robinson is the U. S. Marshal, who, as is pretty well known, brought the Federal power to bear in the great work of stripping and examining the body of Freeman, in order to facilitate his abduction into slavery.

From the N. Y. Tribune.

SONG OF HUMANITY.

In the God of Truth be strong!
For the weak shall perish never,
Nor the weak be crushed forever,
Right shall triumph o'er Wrong!
Cherish their bond of union,
Live in brotherly communion,
Love our Neighbor, help our Brother,
With our watchword each each other.

In the God of Truth be strong!
In the cause of man press on!
Let new sympathy be kindled
In the breast where love hath dwined,
Until warmth of soul be won!
Here, upon our common altar,
With true hearts that ne'er shall falter,
Let us pledge our life's devotion
To Humanity's promotion.

Press on!
In the cause of man press on!
Man is destined to be free!
Free from Slavery's aggression,
Free from Tyranny's oppression,
And from cheerless Poverty:
Free from Prejudice and Error,
Free from Vice, that greatest terror,
Since the day of hapless Eden
Truth hath pledged for Human Freedom.

Fear not!
Man is destined to be free!
The deeds of reasonable men,
As if engraved with pen of iron grain,
And laid in flinty rock, they stand unchanged,
Written on various pages of the past:
If good, in rows of characters of gold;
If bad, in letters of vindictive fire;
God may forgive, but cannot blot them out.

DEEDS ETERNAL.

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THE LIBERATOR.

NEW PUBLICATIONS.

'THE CONFLICT OF AGES; or, the Great Debate on the moral relations of God and Man.' By Edward Beecher, D. D. Boston: Phillips, Sampson & Co. pp. 552.

This book proceeds upon the assumption that there is a misadjustment of the moving powers of Christianity, resulting in an inevitable logical conflict, which has continued the same in substance for fifteen centuries.

By 'the moving powers of Christianity,' the author means, '1st, A true and thorough statement of what is involved in the fallen and ruined condition of man as a sinner, and 2d, A full development of the honor, justice and benevolence of God in his dealings with man, so made as, in the first place, to free him from the charge of dishonoring ruining them, and then to exhibit him as earnestly and benevolently engaged in efforts for their salvation, through Christ, after they have been ruined by their own fault.'

The principles of honor and equity by which man has a right to expect that God will be guided include—

'1st, The distinction that ought to be made between the innocent and the guilty.

'2d, The distinction that ought to be made between original constitution and responsible moral character.

'3d, The relations and obligations that exist between great and powerful minds and such as are more feeble and limited, and especially between the great self-sustained mind and such as are inferior and dependent.

'4th, The obligations of the Creator to new-created beings, as to their original constitution, powers, circumstances and probation.'

In expanding this last statement, the author considers God to be bound by the principles of honor and right to confer on his creatures such original constitutions, and to place them in such circumstances, as favorably to affect their prospects for eternity. In conflict with this idea, however, he finds a state of depravity and corruption amounting to total ruin on the part of man, and finds, moreover, that the perception of this discrepancy, extending through the whole period of Christian history, has been the chief obstacle to unity in the Church. He conceives, however, that this discrepancy is imaginary and not real, and that the trouble springing from it is quite needless, because proceeding from a mis-adjustment of these 'moving powers of Christianity,' which he proposes rightly to adjust by the following assumption. Although it would be grossly inconsistent with the equity and honor of God to torment a large proportion of the human race in an endless hell, on the common theory of their entering this world as newly-created souls, (such being entitled, on the principles of honor and equity, to a sound constitution, a pure nature, and favorable surroundings,) the author thinks that the same hell and the same amount of suffering immortality may exist without any infraction of God's equity and honor, if we suppose its subjects to have existed, sinned, forfeited their rights and lost their inheritance in some previous world, before being born here. By this supposition, he assumes that all discrepancies may be reconciled, all objections answered, the equity and honor of God preserved inviolate, and his ways justified to man; an assumption in which, probably, very few persons will join him.

There are some great merits about this book. The author's statement of the position of various theological sects and parties, in relation to the conflicting elements of depravity in man and equity and honor in God, show him to be capable of taking a candid view of the position of an opponent, and of frankly admitting such merit as it appears to possess. We have a right to expect independence and courage of a Beecher, but it requires a great deal of both, in a sect devoted to following the traditions of the elders, deliberately to take and manfully to defend a position which appeals to reason more than to scripture for its support; even this would reason to bring upon him the fearful charge of 'rationalism' from the potent, grave and revered seigniors who he calls 'brethren'; a very different thing, as Sandy Mackaye well remarks, from brothers; but his daring goes with this, when he quits his theological position of a 'worm of the dust,' a 'guilty, weak and helpless worm,' and standing manfully erect, uses the reason that God has given him to point out God's duties and obligations to men, and the right that men have to expect their fulfillment. This is an approach towards revolution; a movement so fraught with danger to the leaders, in press and pulpit, of his sect, that he must of course expect to be regarded by them with coldness and suspicion, even if the full development of the *odium theologum* be restrained for a while. That representative of the theological press which combines the most watchful guardianship of sectarian bigotry with the most spiteful enmity to freedom of thought and speech, has already characterized this effort of an earnest mind to honor God and benefit men as 'absurdity,' 'futility,' 'irreverence and criminal presumption.' But this was of course to be expected. The elder Scribes and Pharisees called the works of Dr. Beecher's Master by yet worse names.

The errors of this book spring from a partial abandonment of the guidance of reason, and a subjugation of that natural and divinely-appointed leader to sectarian traditions. When Dr. Beecher shall venture forth in the direction of the admirable 'Statement of Moral Principles,' in his fifth chapter, he will find that God is not only free from the reproach of 'dishonoring ruining' his creatures, but of ruining them at all; that the vice existing in this world does not authorize 'very low ideas of the possibilities of free agency,' but only of its probabilities during a very limited period of tuition in its primary school. An unreflecting person, who never saw babies after they were twelve months old, might be pardoned for entertaining very low ideas of the possibilities of their ever walking with ease and security.

The further application, above suggested, of the reasoning faculty, may show that there is a good reason why human suffering should have an end, and why the tendencies of man cannot be to irretrievable misery; that there are 'commitments' in Dr. Beecher's own creed, from which truth and right require him to 'escape'; that an eternal hell must remain an imputation either upon the prescience or the benevolence of God, whether pre-existence is admitted or not, and that those who ascribe to him the pre-arrangement of such a hell, with its undying worm, its quenchless fire and its torturing fiends, do ascribe to him something 'at war with the highest principles of honor and right'; that such treatment cannot properly be called 'benevolent'; that this world is not the 'best estate' of free-creatures, but its earliest and crudest stage; and that we cannot reasonably attribute to the All-wise such a blunder as the teacher of a primary school would commit, who should systematically place in haunts of infamy and under teachers of vice, those children who had not made the expected and reasonable amount of improvement at the close of her brief period of tuition.

I append a few sentences from the book:—
'There is no other interest, of which the mind can form a conception, that deserves for a moment to be compared with the interest that every created being has in the character of God.' p. 258.
'Nor would it be any better to say, that we must receive it as a profound mystery; for it is within the reach of the human mind, and we can see that it is absurd and impossible.' p. 303.
'But, when things come to such a pass, it becomes necessary to be quite sure that God has, in fact, said so, before we rest in the doctrine of this or that church or creed.' p. 351.

'Have texts of scripture any authority before you have proved that—the Bible is the inspired word of God?' pp. 353-4.
Despite the disadvantages of his stereotyped creed and his clerical position, the man is to be looked at with encouragement and hope who can incorporate into his book such just thoughts, and such suggestive expressions, as these.

C. K. W.

LETTER FROM THE WEST.

MANFIELD, O., Oct. 5, 1853.

DEAR GARRISON:

I am at a railway station, where I am to be confined two hours. To one who is steeled up to go ahead forty miles per hour, by having travelled at that rate for several previous hours, it is rather trying to be so suddenly brought to a dead stand for three or four hours; and that, too, at a station, with hundreds of impatient souls around you, fuming, fretting and cursing at the miserable arrangements that, on these Western railroads, cause these sudden, unexpected, and wholly unnecessary haltings in our onward, if not upward, career of life. It is very pleasant to feel oneself whirled along fifty miles an hour; but the glory of it all is tarnished by these sudden, frequent and long-protracted haltings. Especially is it vexatious, when one has allotted so many hours to so many miles, and all plans are disarranged by the railway companies not fulfilling their engagements to their customers.

For instance: The Railway Company in Philadelphia agrees to take passengers to Chicago in a certain number of hours, for a certain price. Twenty passengers pay the price in Philadelphia, and are started on their way. They reach Pittsburg, where they are to be transferred to another Company, to be taken to this place (Manfield). But the train in Pittsburg, after waiting half an hour beyond time, puts off without the Philadelphia passengers. These arrive, and behold! they must stay six hours, perhaps over night, waiting for another train. Then, when they start from Pittsburg, the train of another Company has gone to Sandusky, and here they must stay six hours. Then the connection with the steamer at Sandusky is broken, and there twelve hours must be spent, waiting—waiting. So, instead of getting to Chicago in forty-eight hours, according to express contract, they spend seventy-five hours on the road.

Why is this? The train at Philadelphia was forty minutes behind time in starting. Then the Conductors lingered at the way stations to gossip and do business for others. This is the case in regard to about forty persons bound to Chicago from Philadelphia, now mustering in Pittsburg several hours; now they must stop here six hours. Then, when they reach Sandusky, the steamer will be gone, and they must spend the night there. Little or no pains are taken by the Agents and Conductors of Western railways to fulfill the engagements of Companies to their passengers. The Companies ought to be made to bear the expense of all such delays. There will, ere long, be a railway, of uniform gauge, from New York direct to the Mississippi, which will go through without these tedious and expensive delays. We shall then see who will patronize the Pennsylvania and Ohio, and the Cleveland, Dunkirk and New York Railways, which are now so frequent, tedious and expensive in their delays and misgivings of connections. The destruction of trunks and baggage, in changing the cars, to suit the variations in the gauge at Pittsburg, Erie, State Line, and Dunkirk, is very great.

The other day, passing from Zanesville to Sandusky, a fugitive sat by me; a fine-looking man and busy. But to see him tremble at every loud word and bustle, lest it should betoken the approach of slaveholders—to see his fearful anxiety to escape from the whips, chains and bloodhounds of this slaveholding Republic, to find sympathy and freedom in Canada—it was shameful to witness. Will Ohio always be a hunting-ground for slaveholders? No. They dare not pursue the fugitive far into Ohio now. Soon they will not dare to pollute this State with their tread. It would not be wholesome for them to go on the Reserve now.

A citizen of the United States? Never! while the nation holds or hunts a slave. It is a wrong against humanity to join or to remain in this Republic, as a citizen. Allegiance to this Government is treason against God. I was born a human being; not a citizen of this nor of any government. But, as soon as I began to be, the government seized and victimized me to its inhuman scheme, and, in due time, robbed me of the fruits of my industry, to enable it to murder my fellow-beings, and to sustain and remunerate its agents for enslaving men, women and children, and for oppressing and crushing the helpless and defenceless. And, according to the morality of HORACE MANN, the incarnation of the principles and religion of the Free Soil party, I am just as guilty as those who, like himself, constitute the government, and rob me to carry out their designs! Horace Mann glories in being a member of this slaveholding, man-hunting, man-stealing and man-killing Confederacy; thanks God that he is one of the party that robs me; and then, with consummate impudence, turns upon me when I remonstrate against his deeds, and assures me that I am just as much to blame as he, because I remain in the nation and allow him to rob me; that the victim is as bad as the robber, because he did not keep out of the way! This is the morality the Free Soil party is now teaching to this nation; and the Church and priesthood are receiving and teaching the same. It will not stand; it is not of God.

I have been spending a few days in Salem (O.) and vicinity. Dr. Loos, of England, has been lecturing there on Temperance the best and most convincing lecturer I ever heard on that subject. He came to the Half World Convention, a delegate; but was rejected from the Convention with Wendell Phillips and Antoinette Brown. S. P. Chase and Mrs. Gage have been lecturing there on Temperance. Their theme was, 'The Maine Law in Ohio. The friends of Temperance in this State look to the ballot-box for the abolition of drunkenness. The Free Soilers and the Maine Law party are trying to form a coalition, to defeat the Whigs and Democrats. They find strange bed-fellows. For instance: this coalition have put HENRY AMBLER—one of the most unprincipled men in Ohio, in his opposition to anti-slavery—on their ticket. The Free Soilers have agreed to vote for him, though he boldly declares his contempt for them and their principles. And these men, who to gain numbers to their party, are ready to vote for such a man to a responsible office, assure us that the only way to abolish the spirit and practice of slavery and intemperance is by a political party, whose single aim is to gain a majority of numbers at the polls. It is certain that no moral principle or practice can be promoted by a party whose single aim is numbers, without regard to character. The history of all governments demonstrates that men can never be made wiser, better, more truthful and just, by political machinery. Several women, in Ohio, are abroad lecturing as agents of Temperance Societies, to put down the liquor traffic.

The price of wheat, in Ohio, is now one dollar, and the tendency is upward still. The corn crop of Europe is short. Several countries have prohibited exportation of corn (grain), for fear of famine. This has raised the price of wheat here, and all other grains. State and County Fairs are being held here, and premiums are offered for the most skillful and graceful specimens of horsemanship, by women. It is counted very improper for women to expose themselves to the gaze of men by riding. I wonder, is it more improper for women to expose themselves to the gaze of women? It is all very proper, according to the religion and morality of this nation, to expose a woman for sale at auction, and to have her back scored by the slave-driver's lash, wielded by Presbyterian or Methodist or Baptist ministers, deacons and elders; but it is so very improper for a woman to expose herself in riding or driving horses, or in dancing on the stage! There is much straining at gnats and swallowing of camels in this slave-hunting, woman-whipping Republic.

'Is it right to instigate slaves to run away?' asks one by my side. 'Yes,' I say; 'not only a right, but an imperative duty. No man can owe any rights, as a slaveholder. No man can owe any duties, as a slave. It is the duty of all to break up the relation at once and for ever.'

C. K. W.

'Is it right for governments to license the liquor trade?' asks one. 'No,' I answer; 'no more than it is to license prostitution, theft, robbery and murder.' This Government does license the worst of theft—murdering; the cruellest murder—war; the grossest prostitution, under the forms of slavery and legal marriage. The government has as much right to license whiskey-selling—drunkenness—as to license war, slavery, prostitution and slave-hunting. It is queer to hear men and women declaim against governments for licensing the liquor trade, and then defend its right to license war, slavery and prostitution. But the discussion of the Maine Law is doing a great work as to the powers of government to license wrong, to debase God and enslave Franklin Pierce in his place.

GOD SPEAK THE RIGHT. To this end, agitate, agitate, AGITATE!

HENRY C. WRIGHT.

WOMAN ON THE PLATFORM.

MICHIGAN CENTRAL COLLEGE, Spring Arbor, Mich., Oct. 17, 1853.

FRIEND GARRISON:

At the rhetorical exercises of this Institution a few evenings since, we had the subject of woman's rights presented to us by a practical demonstration. Two ladies (Miss Tibbets and Miss Scott) being called upon to read compositions, deliberately took their places on the rostrum, and delivered speeches of some ten or twelve minutes each, on the subject of Woman's Rights. They spoke in a very graceful and energetic manner. The boys' hung their heads in shame, to see themselves so completely outdone by women. This was a new thing under the sun for our Institution. No woman has heretofore been found who dared make this innovation upon long-established customs.

Public opinion here, as elsewhere, is divided on this very exciting topic; yet we believe that, upon the whole, the majority will sustain these ladies in their position. There are some here who believe that women are as good judges of the sphere they are fitted to occupy as are certain men. We believe that woman has a high and noble mission assigned her, and the sooner all obstacles are removed, the better will it be for the world.

Why is it that women cannot command wages equal to those of men, when they toil as hard and do as much? There is wrong somewhere. Some tell us, she can afford to work cheaper; but how, we know not. No one can honestly deny that woman by nature is better qualified to instruct and control the youthful mind than man. Why, then, should any one seek to deprive a large proportion of our race of woman's influence as a teacher? But, says one, 'We would have women for teachers, sometimes.' Truly; and for a mere pittance, too, I suppose. We assert that if woman performs the same labor as man, she should have the same reward. But now, men better, and frequently not so well qualified, command double and treble the wages. This surely ought not to be. Men who are opposed to this noble reform of this nineteenth century, if not by words, by actions say in plain terms, 'We have got the power over women, and they may help themselves if they can.'

The day, we hope, is not far distant, when women will rise up in their majesty, and help themselves. The signs of the times clearly indicate that this revolution is destined to triumph. The work must and will proceed, in spite of all opposition. Let ridicule be heaped upon her, yet, nothing daunted, she will go forward to battle and to victory.

Yours, for the cause,

ONE OF THE 'BOYS.'

P. S. By the way, Mr. Editor, why cannot some of the 'Women's Rights Band' give this place a call? We claim this as an anti-slavery Institution, and we hope that it will ere long be reckoned among the institutions that believe in women's rights. Come and speak to us!

REFORMATORY.

REV. WM. H. CHANNING'S REPLY TO REV. JOHN CHAMBERS.

'GUILTY OR NOT GUILTY?'

To the Editor of the Daily Register.

ROCHESTER, Tuesday, Oct. 18, 1853.

SIR: Respect for yourself, your readers and your paper, prompts me to reply to your article, headed 'Answer, &c., by Rev. John Chambers,' which, through the courtesy of some friend, reached me last evening. I must be very frank, but I will aim to be brief.

And first, Mr. Birney, a word to yourself. You knew me, in former days, as mild, &c., and were not prepared for such a speech; you charitably suggest that its 'vindictiveness' may be owing to a substitution of the reporter's language for my own, and 'are not without hope of seeing a disclaimer.' Now, far from wishing to disclaim the *real accusation* made in my remarks, I am ready, anywhere and everywhere, to reiterate that charge. Yet there is no 'vindictiveness' in my heart towards the criminal whom I thus arraign, and no emotion which I should not honor any man for feeling towards myself, if I was consciously guilty of having played so base a part. You were not wrong in thinking 'mild in former days.' I trust I am milder now than then. But my milder was never was, and never will be, of that mean quality, which can tamely see a sister insulted, whether by a pugilist from the ring, or by a rowdy from the pulpit. My principle is peace, but I remember the saying—'You cannot become an angel till you are first a man.'

Doubtless it is a sad work to 'bruise the serpent's head,' and no son of Eve can avoid the penalty, 'he shall bruise thy heel.' There was a rich meaning, too, in the Greek fable, that Apollo made yearly lustrations for slaying the Python. Yet there are times, when the lightning sheathed in the blue sky must flash forth and strike. And in a word, I should have despised myself, if under existing circumstances, I had not called John Chambers to the judgment bar of popular conscience, for his brutal treatment of my honored friend and fellow-delegate, the Rev. Antoinette L. Brown.

And now, as to the fact, that this man was 'particeps criminis,' in the insult offered to woman, on the platform of the 'World's Temperance Convention,' I confess, as such, I claim honorable acquittal. I do not, however, claim that his insolence, that I supposed he took glory to himself for having helped to 'gag the woman,' and I never conjectured that he would do the responsibility of that manly act. What if he cried 'shame,' only, and not 'shame on the woman'; what if he stamped and shouted only, and did not point his finger!

I assert that there were cries of 'Shame on the Woman,' that fingers were pointed, that he was aided and abetted of that outrage from beginning to end; and to stop all quibbling on his part forever, I now bring him into court, and indict him as being a *ring-leader* in that platform-mob. Here is the charge: 'I was witness of the fact, that he either confessed, what he, his companions, the whole World's Convention, and the Recording Angels know to be true, or let him turn States' evidence and expose the real culprit. Let the prisoner at the bar then answer: 'Guilty or not guilty?'

As to the wholly unimportant matter of the success of his career chiefly to woman's generous instrumentalities; but this was his boast, that having been thus helped, he had not been taught thereby *gratuitously* to reverence womanhood. Of what possible consequence is it for the public to be told whether Mr. Chambers has been more or less supported by his sisters; be the debt great or small, he should be proud, not ashamed to acknowledge it. Every son of a mother owes a debt to WOMAN. Womanhood, as such, claims honorable courtesy of every manly heart; and he is unmanly, who does not rejoice to testify this respect. The man, who can be rude to even a poor prostitute in the street, will be rude to wife or daughter at his

own fireside; while he, who is a gentleman to his woman, will be a gentleman to all women. His spirit is brutal, who could ever dream of applying the slang phrase 'creature' to any woman, under any conceivable conditions. What shall be thought, then, of the moral grade of him, who chose as the mark for his missiles of 'contempt,' a young lady of rare refinement in her whole person and manner, of spotless delicacy and gentlest dignity, of commanding talent and philanthropic earnestness, and who stood there before him, serene amid the tumult, calm, even then, in the bright robe of heavenly peace?

And now, one word in closing. Let Mr. Chambers, and all of like spirit, be assured, that I am but a representative of a large, rapidly growing and industrious body in every community throughout our land, who are resolved, that woman shall no longer be insulted in public assemblies with impunity.

With the hope, that I may meet you and your readers under happier auspices, I remain, Mr. Birney, respectfully yours,

WM. HENRY CHANNING.

LETTER FROM A REJECTED DELEGATE.

To the Editor of the N. Y. Tribune:

SIR: Yesterday morning I had the honor to receive a note, of which the following is a copy:

'This is to certify, that Dr. James McCune Smith is hereby appointed a Delegate to represent the Fifth Ward Temperance Alliance in the World's Convention, to be held in the city of New York on the 6th, 7th, 8th, and 9th September, '53.'

(Signed) R. T. TRALL, President Fifth Ward Temp. Alliance.

This morning (Sept. 8.) at 10 o'clock, the policeman on duty admitted me to the floor of the Convention on my statement that I had credentials. I had so recently entered, when a small gentleman, with a white hat and yellow coat, and with no credentials, at the same time severely rebuking the policeman, and giving him a new order about admissions, he told me that the Committee on Credentials would act on mine immediately.

In a little while he returned, with a tall gentleman in a red skin, and the pair announced that 'my credentials had been rejected by the Committee on Credentials on the ground of informality. On inquiring: 'What informality?' they stated that the Fifth Ward Temperance Alliance had sent in their list of delegates, which did not contain my name.' I asked if 'this was the only objection.' They answered: 'Yes.' I further said, 'If, then, I shall present credentials free from this and all other informality, will be admitted?' Both gentlemen lifted their eyes heavenward and replied: 'It will depend on the action of the Committee.' I respectfully requested, and was about to note their names, when they declined giving them, and again referred me to the Committee, of which they were only a part.

Thus foiled in my first attempt to gain admission into a Temperance Convention, I retired to a neighboring corner to 'make a note' of the proceeding, supposing that all the delegates to the next World's Convention might be well reporting to the rest of the world. Here I was cordially welcomed by such distinguished gentlemen as Gin Cocktail, Esq., Hon. Brandy Snash, and R. Rev. Schiedam Schnaps. The faces of these gentlemen were covered with smiles, and they seemed about to cheer me as a savior of the Union, to say nothing of side promises of free and speedy admission into the next World's Convention by their means. On being asked what I'd take, I answered, a table, 'to write a note on,' which was granted without asking 'the Committee.'

Shortly afterward, I called on Dr. R. T. Trall, signer of my credentials. He informed me that the Convention's Committee had 'made a false issue,' that the Fifth Ward Temperance Alliance had furnished in its quota 'in the representation of the City Alliance; but that I was the only delegate appointed specially to represent the Fifth Ward Alliance in the Convention. This point I leave to the proper authorities to settle.

My object in troubling you, Sir, is to record the above facts, and to crave room to state my reasons for seeking an admission into the World's (?) Temperance Convention.

1st. As a good citizen, I felt bound to fulfil that appointment allotted to me by a band of reformers in the Ward in which I have lived some sixteen years.

2d. I noticed in the proceedings of the Convention of yesterday, that the 15th Resolution, offered by Dr. Marsh, was marked by a most singular geographical omission, which I desired most earnestly to fill up: the 'tender sympathies of this Convention' were announced to three quarters of the globe, while the fourth was left to grope in the outer darkness of the Rum Trade and its twin brother, the Slave Trade.

3d. I felt anxious not only to fill up this omission, but also to claim for the quarter omitted, Africa, the land of our forefathers, and not only a share of the sympathy, but also the gratitude and admiration of this World's Temperance Convention, for having originated, in her very heart, among her untutored tribes, the germ of the Maine Liquor Law, long before Neal Dow was born. And I had with me ample proof of this interesting temperance fact in the following, which I quote from Frichard's Researches, &c., into the Physical History of Man-kind, vol. 2, p. 305:

'The dispatches of Col. Lacordia, written at Tete in 1738, contain the deposition of Perrin, a traveller in the interior of South Africa, who, passing through the territory of the Marraris, and by the Lake Zambezi, came to the country of the Movias, more advanced in civilization: these last pay tribute to a neighboring State, whose prince, Gassama, dwells in the capital, which was a fortified town.' He was visited by Perrin, and found living in great magnificence: he has, moreover, a well disciplined army, and appoints magistrates to prevent transgressions among his subjects.'

The accuracy of the names of these localities is confirmed by a paper recently read by Rev. Joshua Leavitt, before the American Geographical and Statistical Society. 4th. In addition to a resolution embodying the facts, I wished to offer another, calling upon the infant Republic of Liberty to enact for itself, and enforce in its territory, the Maine Liquor Law, as the only means of washing its hands from all connection with the slave-trade. An African gentleman, who writes Arabic, now sitting in my office, assures me that the rum trade is the parent of the slave-trade in his country: two slaves being bartered for a very small quantity of rum.

5th. And selfishly, during the last twenty-four years, I have been an old-fashioned Temperance man, relying on my own unpledged will for sufficient to keep me temperate in all things: for reasons that need not be named, I felt that there would be no harm come to me by joining the 'band of brothers' who push forward the temperance movement. Hoping my next attempt in that way will meet a better issue,

I am, yours respectfully,

JAMES MCCUNE SMITH.

New York, Sept. 8, 1853.

We take from an article in the *New Church Repository*, edited by Rev. George Bush, the following excellent remarks on the modern 'Woman's Rights Movement':—

All persons who have congenial employment, such as will develop in them the highest powers of reason. But society shuts women out of almost all branches of lucrative business; and for what they are allowed to do, their compensation is generally meagre, so that they can with difficulty obtain means of subsistence. Rather than starve outright, they sometimes sacrifice virtue, and then are made to suffer scorn, abandonment, and that most terrible of all dooms, the prostitute's destiny. Then the untimely premature stand aloof from them, even in their woe. A baited dog will turn upon his hunters; an oppressed nation of Helots will sometimes revolt, and it is not at all surprising, when a woman sees her labor pried at one-sixth that of a man, that